

# NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, April 10, 1959

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## New Rabbinical Body Opposes Synagogue Council, N. Y. Board

By GERSHON JACOBSON

NEW YORK (P-O)—A new Orthodox rabbinical organization has been established in New York, and the New York Board of Rabbis has not decided how to act in connection with this new opposition.

The New York Board is made up of Reform, Conservative and Orthodox rabbis, whose representatives alternate as presidents of the body.

The new group is known as the Metropolitan Board of Orthodox Rabbis.

At a press conference this week, Rabbi David B. Hollander a former president of the Rabbinical Council of America, said that not all Orthodox rabbis could join the new body.

HOLLANDER, who is a member of the three rabbis on the praesidium of the new body, said that in order to join a rabbi's synagogue must have complete separation of men and women at services and not permit the use of a microphone at services.

Another condition is that the rabbi must not be affiliated with a rabbinical body in which Conservative and Reform rabbis also hold membership. This provision is aimed at the New York Board and the Synagogue Council of America, which like the New York Board is made up of rabbis of all three wings of Judaism.

HOLLANDER reported on meetings between his new group and both Gov. Rockefeller and Mayor Wagner, both of whom, he said, received them warmly.

The New York Board discussed the new body at a recent meeting, with a number of suggestions being made. A proposal for a meeting between the two groups to iron out their differences was opposed.

### Rabbi A. M. Hershman Succumbs at 78

NEW YORK (P-O)—Rabbi Abraham M. Hershman, 78, a member of the national board of the Zionist Organization of America and one of its early supporters, died this week of a heart attack in his home. The Hebraic scholar was rabbi emeritus of Congregation Shaarey Zedek in Detroit.

### COMMUNISM STALLED

NEW YORK (WNS)—Edward B. Lawson, retiring U. S. Ambassador to Israel, declared here on returning from a four year stint, that "communism has never made any progress in Israel."

## YOUNG JUDEA CHALLENGED ON ALIYA BY BEN-GURION

TEL AVIV (P-O)—Young Judea, came in for criticism this week from Israel's prime minister for failure to foster aliya (immigration to Israel).

YOUNG JUDEA is the junior arm jointly of the Zionist Organization of America and Hadassah. Ben-Gurion said that Young

### Drives for U.J.A. Continue To Boom

## NO NEWS ON RUMANIAN EXODUS; DIPLOMATS' MEETING DISCOUNTED

NEW YORK (P-O)—There was no definitive news this week from any Jewish source here on the Rumanian situation as far as resumption of the emigration of Jews to Israel.

A high Israeli source in the U. S. discounted a news story in an Israeli newspaper to the effect that a meeting between Israeli and Rumanian diplomatic officials in Greece had broken up without agreement.

Meanwhile fund campaigns throughout the U. S. Jewish community continued to boom, presaging the largest total for the United Jewish Appeal in years.

Dov Joseph, treasurer of the Jewish Agency, spent a few days in New York conferring with U. S. Jewish leaders this past week on aspects of the Agency's financial situation.

## Dropping of Israel from Aid By U.S. Creates Little Stir

WASHINGTON, D. C. (P-O)—There has been less commotion here over the administration's decision to drop Israel from the countries receiving grant-in-aid beginning with next fiscal year than might have been expected.

THE U. S. International Cooperation Administration announced that Israel would not receive a grant-in-aid for the year beginning with June 1960.

The current grant-in-aid is only \$7½ million, a decrease from a high of \$70 million in 1953.

ARAB NATIONS are expected to receive important increases for the next fiscal year, starting with Jordan which has become almost entirely dependant on the U. S.

Egypt too, it now has been announced, will be restored to her place in the grant-in-aid program, with the amount yet to be decided.

Some congressmen have announced that they will seek to restore Israel to the grant-in-aid program. They profess to discount the Administration's contention that Israel's economic situation has improved to the point where she no longer needs direct U. S. assistance.

Last year, Israel received in addition to grant-in-aid money, a loan of \$15 million and was permitted to purchase \$40 million in food surpluses, which she paid for with Israel pounds.



Moses in Kansas City

This 16-foot bas relief bronze portrays Moses atop Mt. Sinai with the Tablets of the Ten Commandments. It was dedicated on Apr. 15 by Congregation B'nai Jehudah (Reform) in Kansas City. The work is by George Demetrios.

## Russia May Let Jews Out, Says CBS Newsman

LOS ANGELES (P-O)—The chances of Jews within the Soviet Union leaving, once considered remote, today are within the realm of "strong possibility."

THESE WERE the views of Daniel Schorr, CBS correspondent formerly stationed in Moscow.

Schorr was banned from Russia following a broadcast last December in which he rapped the Soviet ruling clique.

Schorr told The National Jewish POST and OPINION that "three years ago I would have said there wasn't the slightest possibility of the Jews leaving Russia. Today, there definitely is a chance, a good chance—even though it might not happen for many, many years."

"JEWS ARE pawns in a big game of power politics," stated Schorr.

He said Russia's 3,500,000 Jews will be permitted to leave only IF and WHEN the relationship between the Kremlin's rulers and Nasser deteriorates.

THE CBS newsman, who said he still keeps posted on events within the USSR, said that overt terror is not a feature of life in

Russia today, but after 30 years of Stalinism there is still "a certain amount of nervousness" among Jews inside the Soviet Union.

"The Jews of Russia live in a state of quiet desperation and terror," Schorr said.

WHILE IT IS difficult to find overt acts of anti-Semitism within Russia today, there are many examples of less overt acts visible, he added. These include such things as barring Jews from the highest echelon of the Communist Party and the top officers corps of the armed forces.

In addition, there is proof that Russian universities have quotas covering the admission of Jews, and Jews are not permitted to go abroad as correspondents and diplomats.

WHAT'S BEHIND the anti-Jewish feeling?

Schorr declared that Soviet rulers feel that Jews have "international ties and contacts abroad, they're too intellectual and too independent minded."

"ANTI-ZIONISM is now a principle of Communist doctrine, and a tactic of present day Soviet diplomacy which is seeking to align itself with Arab nationalism."

The Soviet press, which Schorr said he sees frequently, carries almost daily denunciations of Israel. Israel, he said, is pictured in the Russian newspaper as a vast, unfertile desert, with its population starving and in concentration camps.

"BUT DESPITE the torrent of abuse and the unceasing anti-Israel campaign, Israel continues to be the great hope of Russia's Jews," said Schorr.

The situation in Poland is quite different, with the probability that all of the 40,000 Polish Jews will eventually be permitted to go to Israel.

THE PRESENT shut-down of emigration from Rumania is due, in large measure, to pressure by Nasser on Khrushchev, in Schorr's belief.

### WON'T DO AS THEIR PARENTS DID

NEW YORK (P-O)—Almost all of a group of 900 high school and early college teenagers who received no Jewish education agreed in a poll conducted here that they would provide their children with a Jewish education.

The 900 were part of 4,000 who were included in the poll. More than half of them said they felt that a Jewish education was necessary.

This percentage rose to 90 when the question was asked of the remaining 3,000 who had attended a Jewish school.

The poll was conducted under the auspices of the Jewish Education Committee of New York.

## ADL Sponsors Polls in South to Determine Effect of Hate Literature; Work There Quintupled

DENVER, Colo. (P-O)—Programs of the Anti-Defamation League in the North are being curtailed in order to concentrate emphasis on needs to combat anti-Semitism in the South, an ADL official told the Intermountain Jewish News here.

OSCAR COHEN, national program director for the ADL, told the local paper that his organization is sponsoring public-opinion polls to determine the effect of

the current hate-literature barrage in the South.

Cohen insisted that statements by national Jewish organizations on the integration problem have had little effect on the burgeoning hate picture. He said Southern Jews are attempting to evade the issue, and that bigots take the position that whoever is not with them in their fight against the Negro is against them.

THE ADL LEADER said that

his organization works with educational, civic and church organizations in the south to build resistance against anti-Semitic hate-mongering. Terming these groups "gate-keepers of power," he said they realize that they have enough troubles already without allowing anti-Semitism to poison democratic life.

"All in all," Cohen said, "ADL staff activities in the South have been stepped up 500 per cent."



## CONVICT ATTACKS JUDGE IN COURT

Magistrate E. Nawl of Beer-sheba, Israel, was attacked and knocked down in court this month by a man whom he had just sentenced to six months in prison, for rowdiness.

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## Bakery Settles For \$7,500 and Apology

# Rabbi Wins Suit Over Cookies

By ZEKE SCHER

DENVER, Colo. (P-O)—The internationally famous Denver kosher cookie case was settled out of court Friday with a cash award and a world-wide apology to Rabbi Gershon Winer of Baldwin, N. Y., former spiritual leader of the Beth Medrosh Hagadol Synagogue, the Rocky Mountain region's largest Conservative congregation.

**THE BOWMAN** Biscuit Co. of Denver and Rabbi Winer agreed to dismissal of the rabbi's \$400,000 damage suit before trial. A brief stipulation filed in United States District Court here carried no details of the settlement.

But the National Jewish Post and Opinion learned that the following agreements constituted the basis for the dismissal of the unique suit:

1) An apology signed by Clinton J. Bowman, president of the baking firm, will be published as

soon as possible in both the Post and Opinion and in the Inter-mountain Jewish News of Denver, the ads to be paid for by the defendant company.

The apology states: "The Bowman Biscuit Co. expresses its apology to Rabbi Gershon Winer, formerly rabbi of the B. M. H. Synagogue, Denver, Colo., and regrets any inconvenience and embarrassment caused to him. Clinton J. Bowman, president."

2) An undisclosed cash settlement by the company to Rabbi Winer.

The settlement, learned by the Post and Opinion from unimpeachable sources, was \$7,500.

**THE SETTLEMENT** ended more than two years of litigation (P-O, Mar. 29, 1957) that began Mar. 4, 1957 with Rabbi Winer charging the baking company with making false representations to him concerning the ingredients of its "Assortment Supreme Cookies."

He had inquired whether the cookies contained any animal fat shortening which would violate Conservative Jewish dietary laws. The inquiry was made on behalf of the B.M.H. Women's League and Religious School which intended to sell them in a fund-raising campaign.

**AFTER BEING** assured the cookies contained only vegetable oil shortening, Rabbi Winer authorized their sale.

Officials of the company subsequently admitted there was animal fat of a non-kosher variety in the cookies.

**AS A RESULT** of the company's "false and fraudulent" representations, Rabbi Winer

claimed he was responsible for the distribution of the cookies into hundreds of Jewish homes that adhered to the dietary laws.

This brought him into "public scorn, infamy, contempt, obloquy and ridicule among a large number of Jewish families in Denver and elsewhere, causing irreparable damage and injury to his rabbinic standing, reputation and integrity," the rabbi contended.

**IN THE COURT** suit, Rabbi Winer said the acts of the company and the results therefrom caused him "great pain and mental anguish."

Following the kosher cookie flareup, Rabbi Winer was fired by the B.M.H. congregation. When he refused to leave the synagogue's home in which he and his family resided, B.M.H. officials sought a court order to evict him. A financial settlement finally was reached on the remainder of his contract and the boiling controversy ended.

**ATTORNEYS** for the rabbi, Jack Greenwald and Bertram Kaufman, welcomed the settlement.

"We have suffered much criticism for representing Rabbi Winer in this case," Greenwald said. "People have said, 'How can you drag in the entire Jewish community?'"

**"THIS IS A** democracy and Rabbi Winer was entitled to his day in court. A lot of outside pressure was brought to settle it—from the A.D.L., from organizations and from individuals." Greenwald is formerly of Columbus, Ohio and is the son of the late Rabbi Leopold Greenwald, who was dean of the Columbus rabbinate at the time of his death in April, 1955.

**RABBI WINER'S** attorneys said the apology which will span the world was the chief factor in the settlement "since monetary damages could not compensate for the embarrassment he has suffered."

Since November, 1956, Rabbi Winer has headed the Baldwin Jewish Center in the Long Island, N. Y. suburban town. He recently visited Israel and is active in Jewish literary fields.

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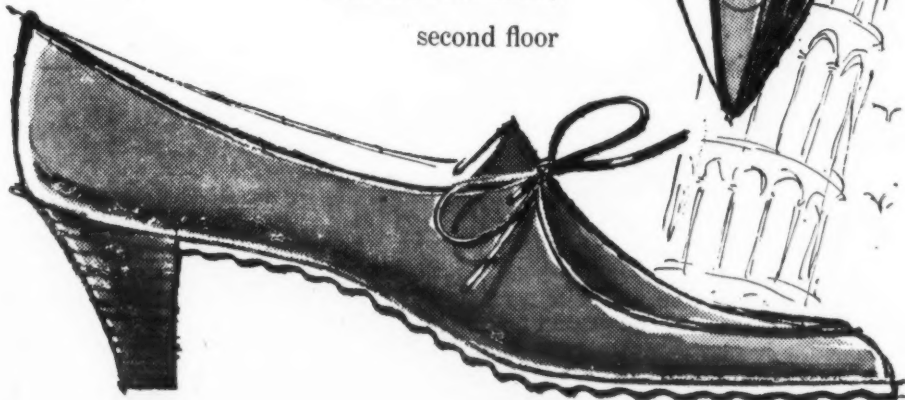
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# Nixon's Staying at Hotel Barring Jews Irks Editor

MIAMI, Fla. (P-O) — Vice-President Nixon, here on a vacation, was taken to task severely for continuing to patronize a hotel which bars Jews.



Nixon discriminated against minorities.

Writing in the Jewish World, editor Leo Mindlin inquired why Mr. Nixon failed to keep a pre-campaign promise not to stay at hotels which discriminated against minorities.

According to Mindlin, "Mr. Nixon remains the same opportunistic politician he was in the past. His frequent visits to the Key Biscayne hotel in Miami over the years are case in point, which at best demonstrate his insensitivity and at worse, his insincerity."

NOTING THAT Mr. Nixon was among those present at Easter services, Mindlin wrote: "I hope the Vice-President can be impressed by the fact that the man in whose name he did spiritual observance would not be acceptable as a fellow-guest at the Key Biscayne hotel."

The editor went on to assert that there is no doubt at all that Jews are less than welcome at

the hotel with its "restricted clientele" policy.

HE QUOTED the manager, Robert Neale, as referring to the establishment as a "Gentile hotel." He added, "Others report Neale as feeling it best for Jews, their minks and jewels to confine themselves to Miami Beach, since he does not want either their loud talk or uncouth jokes in the

dining room of the Key Biscayne."

Mindlin also pointed out that the Vice-President's Easter sojourn was only the successor to several "quickie" jaunts at the biased hotel during the past two or three months—"and on countless occasions over the years."

HE NOTED that the Vice-President had patronized the ho-

tel "for many years prior to the 1956 campaign."

All of this was despite the Vice-President's "sanctimonious" refusal to stay at the Tides hotel during his 1956 campaign, Mindlin said, and Mr. Nixon's declaration on Oct. 2 of that year that he has "and will follow a policy of not staying at hotels which

practice discrimination against minorities."

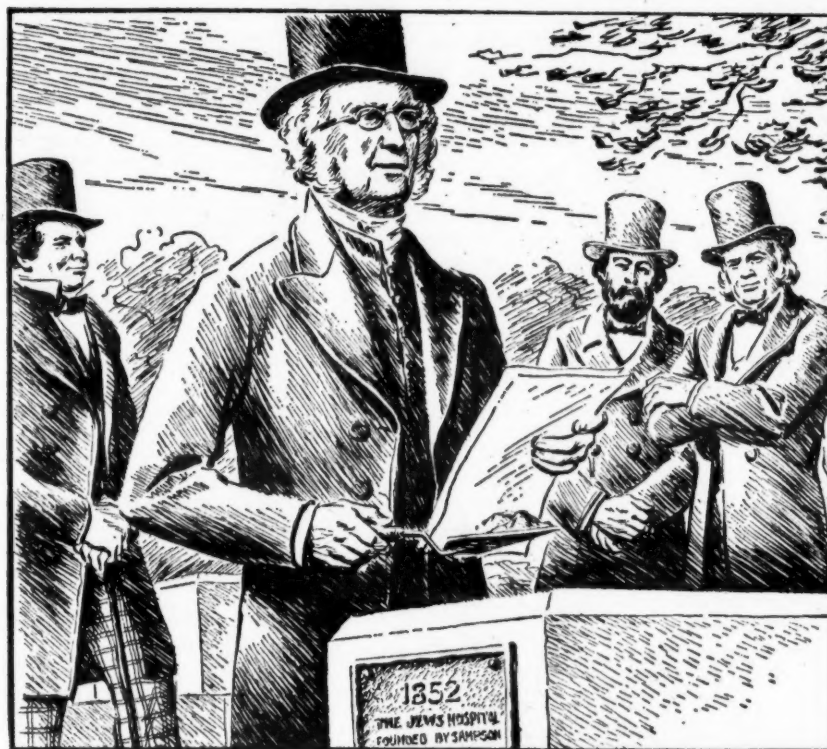
BUT THE entire picture may change in 1960 when elections come up again, Mindlin predicted. Restricted hotels may become "off limits" again to Mr. Nixon, according to Mindlin, "when his eye will be on the Republican candidacy for President."

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# PASSOVER SHOPPING GUIDE

HERE ARE THREE MORE RECIPES TO CLIP AND SAVE FOR PASSOVER

By SARAH LIEBER

Below are the Passover recipes I hope you will clip and save.

## PASSOVER MEAT BLINTZES

10 eggs  
1/2 cup potato starch (potato flour)

1 cup water  
1/2 tsp. salt  
FILLING:  
1/2 lb. cooked meat, ground or:  
2 cups chopped cooked chicken or:

1/2 calf's lung, cooked and chopped plus:  
1 small onion, minced  
salt and pepper to taste

Beat the eggs well. Blend potato starch and water to make a paste. Add to eggs and beat to blend. Grease a frying pan or skillet and heat. Pour in enough batter to cover the bottom of the pan, tilting to spread evenly and thinly. Fry until light brown. Turn out on plate or towel. Fill with desired filling. Spread evenly, then roll up making sure to tuck in ends. Brown in the oven or by frying in hot chicken fat. Serve with tomato-mushroom sauce or gravy if desired. Serves 6 to 8.

## HONEY CHICKEN

2 cut-up fryers or broilers  
1/2 cup honey

1 cup orange juice  
1 cup hot water  
1 cup matzo meal  
1 tsp. salt  
1/4 tsp. pepper  
2 eggs  
2 tblsps. water  
1/2 cup cooking oil

Heat oil in frying pan or skillet. Beat eggs and add the two tablespoons of water, beating together to blend. Dip chicken in egg mixture then matzo meal and seasonings. Brown in hot oil. Remove to a Dutch oven or covered roaster. Mix together honey, hot water and orange juice. Pour over chicken. Cover and simmer slowly for 45 minutes or until tender. May be cooked in oven at 350 degrees if desired. Serves 6 to 8.

## BANANA SPONGE CAKE FOR PASSOVER

9 eggs  
1 1/2 cups sugar  
1/2 tsp. salt  
1/2 cup mashed ripe bananas  
1 tsp. grated lemon rind  
1 cup sifted potato starch

Preheat oven to 350 degrees. Separate seven eggs. Beat the whites to soft peaks; add gradually one-half cup sugar while continuing to beat to very stiff peaks. Add to the seven egg yolks in a separate bowl: two whole eggs, one cup sugar, salt, mashed bananas, lemon rind and potato starch. Mix until these are well blended. Gently fold the yolk mixture into the stiff egg whites. Pour into ungreased 10-inch tube cake pan. Bake 50 to 55 minutes or until a cake tester comes out clean and dry. Remove from oven, invert pan and cool. When completely cool, remove from pan. This cake keeps moist and delicious because of the bananas. Serve as is or with fruit sauce, compote or cream as desired.

## A Word To The Wives

Ask your rabbi for a ruling on the Passover use of electric mixers, dishwashers and other appliances.

Your rabbi will tell you, too, under what conditions you may kasher year-round utensils for Passover use.

Look into the disposable aluminum (Continued on Next Page)



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# PASSOVER SHOPPING GUIDE

## Don't Say You Can't Lead Seder! You Can If You Try--Here's How

Editor's Note: This article is reprinted from the Apr. 12, 1957, edition of The POST and OPINION because of its usefulness for those who have never conducted a Seder before.

By **RABBI SAMUEL M. SILVER**  
So you think you can't conduct a Passover seder? You can so!

It is not as hard as you think, nor as complicated. On the other hand, the effort entailed will yield you and your family great satisfaction.



Silver

Many a family which would like the pleasure of observing the Passover at home fails to do so because of the self-consciousness of the father. He is sure that he cannot run the seder as his father did before him. The result is that thousands of Jewish homes are devoid of the cheerful ring and heart-lifting warmth, not to mention the stirring idealism, that the proper observance of the festival can bring.

Perhaps you can't conduct the seder exactly like your father or grandfather did. But with the English texts contained along with the Hebrew in all modern Hagadas you can make a good try.

IT WOULD be a pity if Passover were to pass over your

home without the home observance which enables you to relive the fight for liberty experienced by our forefathers and without the ceremony which strengthens the bond between you and the other members of your family.

Perhaps you will attend the group sederim (plural for seder) which are now conducted by many temples, synagogues and centers. A congregational seder is a fine event, but it need not replace the home seder. It can supplement it. With a large group you can enjoy one type of experience; around your own table, you have a more intimate one.

Here are some tips which will help you create a successful family seder:

- Make sure everyone at the seder has his own Hagada. There are many beautiful Hagadas now on the market and you have a wide choice.

- Don't feel that your seder must be too formal. You may interpolate the various parts of the service with your own comments. You may ask others to do the same. Keep the service moving along, but don't feel that it must have the same formality as a synagogue service. The seder is an admixture of the solemn and the joyful.

- Study the Hagada before the night of the seder. Decide in advance which parts you can do in Hebrew and which in English. Be familiar with the text before you sit down for the ceremony.

- Rotate the reading of the parts of the Hagada among those at the table. Some will read in English, others in Hebrew. Some will sing the songs in one style; others will use another melody. The very melange of Hebrew dialects and the variations in the manner of reading portions of the service will illustrate the de-

licious diversity of Jewish backgrounds and add a special flavor to the proceedings.

- Have the guests recite as many of the blessings as possible in unison. Even certain segments can be read in unison—so as to engage the attention of everyone and make each one feel that he is participating in the service.

- Linger over favorite parts of the Hagada. After having the youngest person present recite the Ma Nishtana, ask others to recite it: The youngest father present; the youngest grandfather, etc.

- Make sure that everyone has a small plate with every symbolic food on it. When it comes time to point out the meaning of the symbolic foods let each person hold up high his own sample thereof.

- Get a songster and become familiar with the melodies of the Hagada. Better still, have someone with a knowledge of music and the ability to lead it primed in advance to spark the singing.

- Make your reading pronounced enough to keep the children interested. Don't swim through the material hastily and perfunctorily.

- Dramatize certain portions of the Hagada. During the Elijah segment, hold up the Elijah glass and ask the children to tell whether any of the wine disappeared. When the consensus proves that it hasn't, indicate that we must all try to be worthy of Elijah during the year ahead so as to hasten the day of peace and universal freedom. The poem called "It Came to Pass at Midnight" can be fun if each person is asked to read a stanza in the spookiest fashion. On the other hand, the reading of the section "Who Knows One" should be done, segment by segment, as rapidly as possible.

- As for the afikomon, take the time to conceal the matzo carefully in advance. Tell the children at the beginning of the seder that the afikomon hunt will take place after the service and then give prizes to those who find the matzo. The prizes ought to have some Jewish significance (e.g., an Israel bond).

THESE ARE but a few ideas for your seder. You can learn many more if you attend the seder seminar which so many synagogues offer these days or by consulting your own rabbi, who will be glad to brief you at length on how you can make your home celebration fascinating and thrilling.

Traditionally, Passover is a time when we derive both merri-ment and inspiration from the great saga of the Exodus. Don't lose the opportunity of introducing the Passover spirit into your own home. Both you and your children will feel amply rewarded for the little effort involved.

Don't say you can't conduct a seder. You can!

**CROWDS WELCOME QUEEN**  
Dense crowds gave a resounding welcome to Queen Elizabeth of Belgium when she came to Tel Aviv this month.

## Paper Believes Jewish Groups Can Advertise

DENVER, Colo. (P-O) — If Jewish organizations can afford in the name of sweet charity to hire a hall, pay a band, put out a fee and plane ticket to a speaker or entertainer, arrange with a caterer, print tickets, publish brochures and bulletins, then why can't they afford to take an ad in their local Anglo-Jewish paper announcing the event.

THE ANSWER of The Inter-mountain Jewish News here is that they can.

And if they want proper publicity they do.

WRITING IN Mile-High View, his weekly column on the editorial page, Robert Gamzey asserted that the organizations "can afford an ad that makes an impact to bring people to the charity event, and incidentally helps the paper upon which it depends to have enough pages so that it can print all this promotional publicity, not once, but two, three and four weeks ahead of the event.

The column for the week was

a copy of the talk that Gamzey delivered before a University of Colorado journalism convocation during religion-in-life week.

## Kosher for Passover

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# PASSOVER SHOPPING GUIDE

## Children To Get Sweets As They Reach Israel

HAIFA (P-O) — It'll be a sweet welcome hereafter for children of immigrants to Israel. Mr. Kuper arrived here last week aboard the S.S. Artsa, a vessel which has been transporting Rumanians to Israel.

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## Reform Head Castigates Orthodoxy and Says

### LIBERAL JUDAISM TO PREVAIL IN ISRAEL

NEW YORK (P-O)—Rabbi Maurice Eisendrath, who is leader of the Reform movement in the U. S., told off the Orthodox this week.

He said "if the spiritual life of Israel is strangled by the hand of an Orthodoxy immobilized by rigor mortis, the day will come

when there will be tragically little left of the Jewishness whose dynamism created the viable State of Israel."

**CONTENDING** that the people of Israel, and the youth especially, are yearning for a modern expression of Judaism which is meaningful, Rabbi Eisendrath asserted that, "The future may reveal nothing religiously 'Jewish' in the State of Israel unless a liberal form of Judaism is permitted to express itself and flourish in the Holy Land as it has in America."

Speaking here at the 85th anniversary of the Union of American Hebrew Congregations, which he heads, Dr. Eisendrath praised the inspiring social idealism and creative genius of the people of Israel. He predicted an extraordinary renaissance of the spirit if a rich, modern Judaism is allowed to take root and burgeon in the free soil of Israel.

**REFERRING** to the Orthodox position in the "Who is a Jew" controversy, the Reform head declared that "such bigotry violates the spirit and meaning and beauty of Judaism which is essentially a profoundly human and humane way of life."

He concluded by predicting

that a liberal expression of Judaism will become dominant in the state of Israel during the next decade.

## Artistic Haggadah Published By Press

HARTFORD, Conn. (P-O)—A Ezekiel Schloss, has just been translated in beautiful color by new Passover Haggadah, illustrated after years of preparation by the Prayer Book Press.

Editor is Rabbi Morris Silverman who has edited prayer books used by congregations all over the country.

The Haggadah, which sells for \$1.00 each, carries a new translation, with Hebrew and English in parallel columns, plus explanatory notes interpolated in the text, and arrangement for responsive reading. The Haggadah is designed for the home or the public seder, and has been described as a work of art to be cherished the year round.

## CAMEL FROM ISRAEL

Mrs. Eleanor Roosevelt plans to take home to Hyde Park, N. Y., a camel her 16-year-old granddaughter Nina bought last month in Beersheba, Israel.

## HOROWITZ - MARGARETEN GEFILTE FISH

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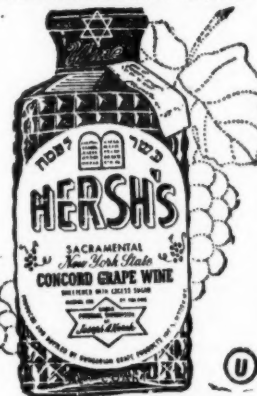


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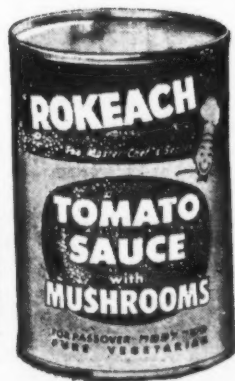
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KOSHER FOR PASSOVER כשר לפסח





# PASSOVER SHOPPING GUIDE

## WOMEN'S VIEWPOINT

### Elizabeth Taylor Better Not Expect a Welcome from Us

By HELEN COHEN

Since I am about to climb out on a limb, I wish to say first of all that I speak for no one else but myself, an average movie fan (who doesn't, however, see too many movies).

I THINK that if a certain editor hadn't kept his nose so close to his particular grindstone and had come up for air long enough to get a whiff of public sentiment, he might not have been so gleeful about welcoming Miss Taylor into the Jewish fold. He would have realized that no one at the moment, to put it gently, is so much in disfavor with the American public.

And perhaps if a certain rabbi had observed what was taking place, he might have been moved to ask the beautiful star to go home and meditate before returning to him for the purpose of converting to a religion in which at the moment she appeared to be in the act of breaking two of its hallowed 10 commandments, one having to do with coveting one's neighbor's husband, and the other, if not the letter of the law certainly the spirit in having trysts in various communities, including Grossinger's, with a man who happened to be married to someone else at the time.

WHEN ACTRESS Taylor remarked that she expected her 'romance' to interfere with winning the Academy Award, somehow that word didn't hit the right note. What's been going on has given the casual observer another feeling, paralleled closely to the Biblical tale of King Solomon and the two mothers. One of the mothers, having lost hers came claiming the live one for herself, and when Debbie Reynolds, in her anguish, was heard to cry out, "Don't hurt Eddie, don't hurt my husband!" that won the heart of the nation. Here was the true mother, the heroine of the story.

Most of the scorn has been aimed at Miss Taylor, with the sentiment toward Eddie being, I would judge, simply that the flesh was weak (one columnist remarked that Eddie had troubles but look who he had to tell his troubles to).

If Solomon had had to hand down a decision, he would surely have said, "My son (and maybe Eddie was, a few generations removed) a man doesn't walk out

on a good wife, one who has just gone through the ordeal of childbirth for you, just because one is physically attracted to another. Temptation is all around us and must be resisted, not knuckled under to."

## MRS. ROOSEVELT HONORED

An Eleanor Roosevelt chair of history and philosophy of science was dedicated last month at the Hebrew University in Jerusalem in the presence of Mrs. Roosevelt.

## ISRAEL SMOKE THICKENS

Dubek, Israel cigarette factory, has entered the field of pipe tobacco production.

## Conservatism Leads In New Congregations

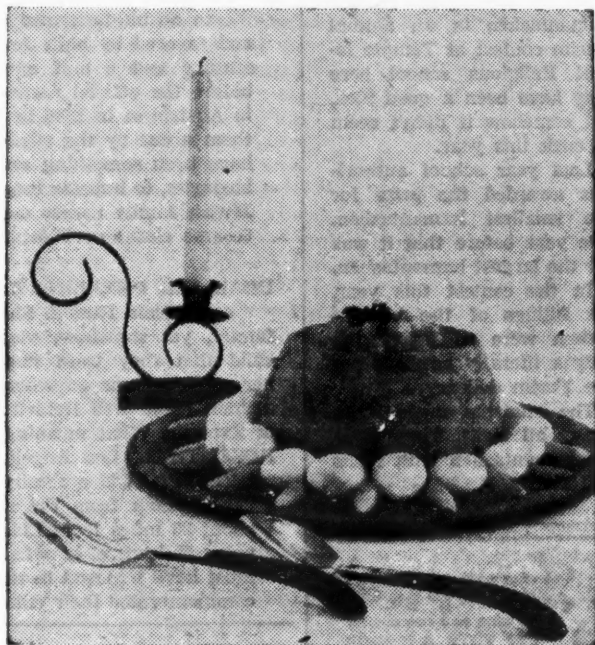
NEW YORK (P-O) — The growth of congregations in this metropolis' suburbs has attracted the attention of The New York Times, which put one of its reporters on the story with the result that comparative figures are available.

Reform follows behind Conservatism, which since 1946 has established 68 new congregations as against 57 for Reform. Orthodox got a later start but since

1949 has founded 35 new congregations.

The reporter noted that some of the most modern looking religious edifices dot the suburbs as a result of this growth.

ENRICH YOUR  
SEDER TABLE  
with  
FOODS FROM ISRAEL  
See Passover Food Section



## Fish as Appetizing Main Course

For Passover menus, a delicate and delicious fish timbale made with Mother's gefilte fish is a delectable main course. The timbale shown is topped with carrot cubes and garnished with new

potatoes and spring carrots.

Mother's recipe for this hot gefilte fish timbale, using Mother's old-fashioned gefilte fish, certified kosher for Passover by the Union of Orthodox Jewish Congregations of America, is as follows:

3 1-pound jars Mother's gefilte fish  
1/4 cup melted butter  
1 tablespoon lemon juice  
1 teaspoon salt  
1/4 teaspoon pepper  
1/4 teaspoon nutmeg  
2 tablespoons chopped parsley  
1 teaspoon minced onion  
4 eggs  
1 cup matzo meal  
1 cup golden broth from jar  
Drain the golden broth from the jar of Mother's gefilte fish into a large measuring cup and empty the patties into a mixing bowl or the bowl of an electric mixer. Chop the slice of carrot from the jar and add. Add the melted butter, lemon juice, salt, pepper, nutmeg, parsley and onion and mix and mash together well. Beat in the egg, matzo meal and golden broth from the jar and beat until well blended. Pack the mixture into a buttered seven-

inch-in-diameter timbale mold or a nine-inch casserole and bake in a 350-degree oven for 1 1/4 hours. Turn out of the mold while hot onto a warm platter and garnish with cooked new potatoes, baby carrots and parsley. Serves 8.

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FOR PASSOVER

for Passover... כהן הפסח

FAMOUS SINCE 1884



# PASSOVER SHOPPING GUIDE

She Attends Friday Evening Service

## Elizabeth Taylor Said Reading Hebrew Prayers

LOS ANGELES (P-O)—Details on the course of instruction Elizabeth Taylor took before being converted to Judaism were related here this week.

**RABBI MAX NUSSBAUM**, who performed the conversion rites, said that in addition to studying the Bible, Miss Taylor read "What is a Jew," by Rabbi Morris Kertzer, "Basic Judaism" by the late Rabbi Milton Steinberg,

"What Jews Believe," by Rabbi Philip Bernstein, and Dr. Abram Sachar's one-volume Jewish history.

Miss Taylor is also studying Hebrew, and was said to be able to follow the basic prayers at this time.

**RABBI NUSSBAUM** told a reporter for The Jewish Chronicle of London that Miss Taylor had discussed conversion while still

married to Mike Todd, the son of a rabbi whose tragic death in an air crash ended their idyllic marriage.

Miss Taylor attended services last Friday evening at Temple Israel for the first time.



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GREEN LABEL: ...delicately flavored...in clear broth

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## THESE HAMANTASHEN WERE REALLY HEAVY

ALBANY, N. Y. (P-O)—The prize for the heaviest hamantashen in an annual Purim contest at Temple Israel Religious school here may have been a good idea, but somehow it didn't seem to click this year.

Last year school authorities awarded the prize for the smallest hamantashen. The year before that it was for the largest hamantashen.

In the contest this year, the fillings of the hamantashen were so heavy the judges literally couldn't eat the Purim delicacy.

The students made them heavy all right. They filled the hamantashen with rocks and stones.



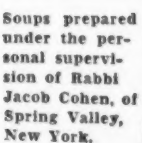
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## Your Name

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, Box 1633, Indianapolis 6, Indiana.

By N. PEARLROTH

**DEAR MR. PEARLROTH:** I am interested in knowing the meaning of my father's family name, Kubrik. My father was born in Galicia, Austria, but his father came from Russia. —ESTHER BOUSEL, Bronx 67, N. Y.

**KUBRIK**, more correctly Kubrak is a Polish term referring to an old-fashioned overcoat made of homespun wool and favored by both Jew and Gentile in the Poland of a century and a half ago. When your ancestor appeared before the official name-giving commission either in 1789 in Austria or in 1806 in Prussian-occupied Poland he gave them a cue by the outside garment he wore. There must have been something striking about it, either in color or burliness, to impress the members of the commission. Other Jewish family names derived from clothing are Grobtuch (coarse cloth) or Feintuch (fine cloth).

**DEAR MR. PEARLROTH:** My mother was an orphan. She came from Russia. She knew no members of her father's family, yet somehow, vaguely, remembers being told as a child that they were important people. I have never seen her maiden name anywhere or even heard it mentioned. Her maiden name was Relovitch. Her birthplace was either Kiev or Zytomir. What meaning has this name?—MRS. WILLIAM ROSENTHAL, Los Angeles, Calif.

**RELOVITCH** is a family name of geographical origin. It is taken from the name of the village of Rulewicz about 20 miles from Lida in the gubernia of Vilna, Lithuania. Rulewicz is where your family originated. They must have removed to the Ukraina before 1804, when they commemorated their village of origin by their family name.

## CENTER WINS ZONING FIGHT BUT CAN'T SWIM AT NIGHT

NORWALK, Conn. (P-O)—The Norwalk Jewish Center won a court fight to use a \$115,000 estate it bought in nearby Shorehaven, but the swimming pool must be closed within one hour after sunset.

After a year's court fight, the

Center won its battle to use the estate for a recreational center.

Local residents contended that the noise violated their rights, but the court overruled their petition.

The other restrictions were minor such as flood lighting, loudspeakers, etc.

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# Rabbi Singer Tells Why He Will Not Give To The United Jewish Appeal

The following represents roughly about half of a controversial sermon delivered by Rabbi Richard Singer, of Lakeside Congregation for Reform Judaism, Chicago. Rabbi Singer is active in the American Council for Judaism. For our answer, read the editorial page.

For the past 20 years the United Jewish Appeal has raised great sums of money from the American Jews to alleviate the suffering of their co-religionists in many parts of the world. The UJA has run one crash campaign after another to save lives. And American Jews have responded with enthusiasm and great generosity to the description of needs and the urgency of one crisis after another.

THERE WAS a time when the leaders of the UJA promised that only one or more campaign was necessary to solve the problem of Jewish charitable needs abroad once and for all. Some of you may have sat in the specially organized parlor meetings in a year of such urgency. Others of you, I am sure, attended the large public meetings where the technique of competitive giving, originated and fostered by the UJA,

raised unbelievable sums of money for the needy.

For a Jew to remain outside the philanthropic effort in those dramatic years following the Second World War was unthinkable. The overwhelming community pressure was to give, not to question the methods of giving or even the description of the needy, but to give, as one small means of assuaging personal guilt feelings centering about the theme—there, but for the grace of God, go I.

IT BECAME apparent through the years that the UJA would probably never dissolve. It would go on from crisis to crisis. Sometimes, significantly, historical crises seemed to erupt just at the moment that UJA drives were being organized in many parts of the U. S. Flying teams of "big givers" would be taken to Israel, or to some other area in the world where there were needy Jews, candidates for immigration, and come back to their home communities witnesses, committed witnesses, to the terrible needs that had to be answered once and for all.

And for those few Jews who chose not to participate . . . The

Jewish community has not been noted for its restraint in expressing its feelings.

OCCASIONALLY a voice would be raised questioning the techniques of this multi-million dollar fund raising business with its high priced executives, its high powered campaigns, its habit of telegraphing rather than writing, its big gifts dinners, its men of the year, its stratification of Jewish society into big givers and medium sized givers and little givers.

Occasionally some courageous soul would question the right of the UJA professional and his eager amateur followers to read out of Jewish life those who were sickened at the subversion of traditional Jewish ideals of charity. But this happened only rarely. It really wasn't necessary for the fund-raising professionals to "get tough." Community pressure did the job.

BUT OF LATE, the UJA has been in trouble. In the first place, the reservoirs of needy Jews have been drying up. And the continuing crisis in Israel, its serial story of fear and danger, with the villainous Arabs always ready to pop out of the sage brush, lost its appeal. After all, you can cry just so often and then even the most sympathetic become weary with the repeated tears. Therefore, along with the economic recession of 1958, came lessened contributions to the UJA. And something new was obviously needed to spice the giving in 1959.

And when something new is needed something new usually can be found. By dramatic coincidence, just at the time that the 1959 campaign began with the super-big givers in Miami Beach, a newly needy group of Jews was discovered, dramatically enough, behind the Iron Curtain in Rumania.

THIS POLITICAL and emotional "natural" made the front pages all over the country along with a carefully worded bit of coy speculation by the Israeli Prime Minister that perhaps now

was the time not only for the solution of the Rumanian problem of what to do with approximately 200,000 Rumanian Jews but perhaps as well for the solution of the Russian problem of what to do with approximately 3,000,000 Jews.

After all, were there any givers, or potential givers, so cold-hearted, or inured to human suffering, so lacking in antagonism to communism, so immune to community pressure, that they would be unwilling to give and give greatly to a tremendous new drive to "save" Rumanian Jewry and to begin to think about "saving" Russian Jewry?

WHO COULD turn down this truly last opportunity to rescue the vestige of the Eastern European Jewish communities, already decimated (according to

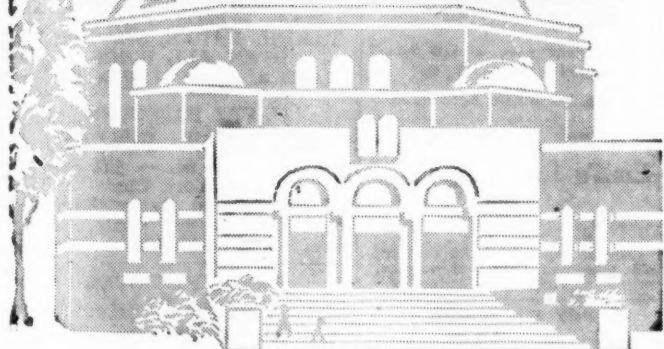
UJA statistics) by the Nazis, but still existing in sufficiently large numbers to call for an outpouring of American cash as has not yet been experienced in the history of fund-raising.

And this is the question we face today — the question of Rumanian immigration to Israel, the question of emptying Rumania of Jews and transferring them, lock, stock and barrel, or whatever they have left after their release by the Rumanian government, to the one country in the world where, according to nationalist definition, they will be able to live "normal lives as Jews" at long last.

THIS IS the question that the Jew of America faces and that he must answer. Will he or will he not be a party to the solving

(Continued on Next Page)

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## SHOULD UJA MAKE MAJOR DECISIONS FOR JEWRY?

Continued From Preceding Page  
of the Rumanian immigration crisis? . . .

But facts and figures of Iron Curtain countries are hard to come by. Particularly when facts and figures are offered by individuals and organizations with particular interest in having a situation look either hopeful or hopeless. From what we may read it is not unfair to say that while the lot of the Rumanian Jews has nothing that an American would want to experience, it was probably not much different from what went on with Rumanian Christians.

WE DO KNOW, for example, of numerous deportations and

persecutions affecting Catholic and Eastern Orthodox Rumanians, especially those who lived close to the Yugoslav border. And Catholic and Eastern clergy were not exempt either. As has been said from this pulpit many times the history of mankind is a record of suffering that makes all men brothers.

But the UJA has never been content to accept the thesis that the Jew must suffer along with his fellowman. And I think it noteworthy that when the Second World War ended and hundreds of thousands of men and women of all backgrounds and all faiths were housed in temporary camps, waiting arrangements to return

to former homes, or to be reunited with families, or to find new homes, that Jews enjoyed a most favorable position. Their calorie allotments were larger. Their cases were expedited. Jewish workers outnumbered by many times the workers of other charities in the field.

NOW THIS was undoubtedly the result of the revulsion of the world to what had been allowed to happen to large numbers of Jews before and during the war. But the "most favored group" philosophy has created its own problems, problems that show up now in the matter of the crisis of Rumanian immigration.

One of the bases for the sympathetic outpouring of support for the new immigration is the abhorrence felt by Americans of all faiths for the Russian regime, a regime that apparently

permits no freedom, a regime that apparently is cynical and despising of the rights of the individual, a regime that apparently is without humanity, in our understanding of the word. What American does not know sympathy for those who have to live in communist-dominated countries?

AND YET, we should be willing to ask, and this question may shock and anger some of you: Should the Jew in communist-dominated countries be a more privileged individual than the non-Jew? Should he expect to be rescued any sooner than non-Jews? Does a Jew have a right to believe that other Jews in other countries have some special responsibility to him simply because he is a Jew, an individual with a presumably similar background to another and more

fortunate individual in another land?

I do not question the right of American Jews to finance Rumanian Jewish immigration to Israel if they wish, or the right of American Jews to finance Russian Jewish immigration to Israel, if they wish.

BUT I DO question the right of the UJA or any other organization to assume a basic American Jewish commitment to this goal, a kind of blank check agreement, before any careful or thoughtful consideration of some of the implications of the situation has taken place. And moreover, to assume a commitment with a base of religious obligation—a commitment that must be met to fulfill the duties imposed on the Jew by his Judaism. For this is not a matter of

(Continued on Next Page)

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## DENIES JEWS HAVE SPECIAL RESPONSIBILITY

Continued From Preceding Page

simple charity. Any more than the creation of the State of Israel was a matter of simple charity and humanitarianism. Would that it had been. Would that it were now.

**THE RUMANIAN** immigration crisis points up the inescapable nationalistic element that has dominated Jewish philanthropy for almost two decades, a nationalism that has cynically used humanitarian motives for its own aggrandizement, a nationalism that threatens to subvert and

damage the status of every group of Jews in every country in the world. . . .

I do not believe that the future of the Jew in America is in any way tied to the success or failure of the State of Israel. I do not rejoice in vicarious achievement. I take no pride in what an Israeli sabra is able to accomplish with a tractor or a tank.

**THIS IS** his accomplishment, not mine. I have no right to share in it to any greater extent than I share in the accomplishment of a Hindu who has

also learned to till the soil or respond to a military command. A man is a man. There is a human relationship between all men. But to say that there is some special relationship between Jews is not only to distort the past but to destroy the future.

The story of the Jewish past tells us that Judaism flourished after the destruction of the Temple in Jerusalem and after the de-nationalization of the Jew. We may read, and I have told you from this pulpit over and over again, the record of the Jew in whatever community he found himself, the record of his successes and failures. But the record was his—it was not tied to someone else far away.

**I DENY** reciprocal responsibility.

If a Jew wishes to help a co-religionist in some other part of the world, or wishes to help any suffering human being, this is his right. But let not this right become a dictated policy, a religious responsibility cynically put, on a part of nationalists who, in their understandable fervor, will do anything to achieve their nationalistic goals.

I believe that Israel should be able to adopt any policy that it wishes with no effect on the lives or future of the Jews of the United States. If my future here is so insecure as to be dependent on the whims of the ruling class of a little state in the Middle East I had better do something about that future quickly. But I

do not believe this. I believe that I am fully recognized as a citizen of this country and I do not fear the effect of whatever happens in Israel on what may happen to me in the U. S. . . .

**NO MEMBER** of any other group is made to feel that unless he gives to this or that charity, unless he supports a particular state or country outside of his own, that he is disloyal to his faith and to his co-religionists. The Catholic does not have to contribute to Catholic charities (the writer is unaware of Catholic charitable organizations capable of exercising economic or social sanctions similar to those commonly used by

(Continued on Next Page)

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**'NATIONALIST' ZIONISTS  
EXACT A HIGH PRICE**Continued From Preceding Page  
the UJA publicity relating to the new crisis in Rumania. . . .  
I shall not give to the UJA campaign that seeks now to remove the Rumanian Jews from the land of their suffering.

But let the Jew say that he will not give to the UJA and he will suffer economic sanctions, social ostracism, his path will be barred in the professions and if he is a rabbi or someone else active in the community we will be publicly abused, will receive scurrilous letters and, as a rabbi will be disciplined from advancing in his profession. Even the books he writes and the work he does will not be accepted.

THIS IS the price exacted from the American Jewish community by the nationalists in terms of humanitarianism. And this is the problem that the American Jew must face today as he examines

the UJA publicity relating to the new crisis in Rumania. . . .  
I shall not give to the UJA campaign that seeks now to remove the Rumanian Jews from the land of their suffering.

FIRST OF ALL, I do not know the extent of their suffering. I do not know whether the experiences of Rumanian Jews are worse or better than the experiences of Rumanian Christians. If they are similar, I would advise Rumanian Jews to stay in the land of their birth and labor for that time when their position may improve. There comes a time in the life of every man when he must stop running. For to him who flees from hardship and distress there is no rest anywhere. I am not convinced that the Jew in Israel is any more secure than his co-religionist in Rumania and Russia.

And I shall not give to the UJA campaign for another reason which follows logically and inexorably out of what I have already stated.

FOR I MUST ASK, where

does the emptying out of the diaspora stop? Is the Jew to be permitted to live nowhere but in Israel? And who sets the limitation? Who decides when a nation is to become Judenrein? A few power-mad nationalists in another land, far away? Am I to allow a man or men whose thinking is poles removed from mine to control my destiny?

I deny the corporate responsibility of the Jew to other Jews as Jews. I may say the Jew, as all men, has a responsibility to humanity, not to a special segment of humanity.

WHY ARE the Rumanian Jews who want to leave that country given no option but to go to Israel? Why does not the UJA give the American Jew an opportunity to bring those who wish to this country? Is our future so bankrupt, so bleak, that the Rumanian Jews prefer to live in the Middle East, to antagonize the Arab world still further, to permit the Russians to make political capital of what they do, rather than to take a chance in this country? I fail to understand the politics of the supposedly responsible American Jewish leadership . . .

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I THINK AS I PLEASE

# Management By Workers Does Not Help Labor Relations

By CARL ALPERT

HAIFA—Abroad little attention has been paid to an interesting experiment in industrial management which began in Israel two years ago and has since been extended to a point where it is



Alpert

no longer an experiment. I refer to the growing trend of labor participation in the management of the firm. This trend finds its classical socialist expression in the local labor press in these words: "Management by the few is anti-democratic. Management by the masses is democracy. Thousands of workers, laborers, craftsmen, the common men—veterans and new immigrants alike—join in management as the social ideal of the workers economy."

THE REFERENCE is basically to those industrial plants which are owned and operated by the Histadruth. Worker participation in management is a reality in some eight factories, and arrangements are being made for the step in 12 others.

The working men of the plant select at the polls those who are to represent them in management, and the latter undergo a series of special courses in such subjects as costing, accounting, marketing, personnel problems and economics. The intention is not to increase the number of managers; representatives of labor do not leave their jobs at the machine or on the assembly line, but are called in to take part in discussion and in the making of decisions.

THERE IS difference of opinion, of course, as to whether this phenomenon is successful, and since the experiment is still relatively young all observers must theorize.

In one instance there is frank admission that it has not worked out as well as expected. The first company in Israel to draw workers into the front office was the government owned Palestine Electric corp. And not long ago the representative of the workers conceded that the general atmosphere in the plant had not improved as expected.

EVEN AFTER agreement had been reached on such subjects as salaries and personnel grading, there were "eruptions" among the workers, with adverse effects on operations.

More recently, the liberal daily, Haaretz, published a series of articles revealing that the management of the electric company had become shot through with political intrigues, introduced from the lower ranks. Further the rank and file of the plant regard its representatives, who have not brought them higher wages and better conditions as quickly as expected, with an unfriendly eye. The tendency toward exaggerated over-time still exists, however, Haaretz warns other factories against following this example.

THE HISTADRUTH believes

that given the opportunity, men from the plant can reveal their latent executive talents. A factory should be run on mutual respect and on the principle that no man exploits his neighbor.

The criticism has come from both spokesmen of private capital and from courageous, individualist managers of Histadruth subsidiaries. Thus, the manager of the union-owned and operated Vulcan Foundry dared to point out that management is a skilled occupation, involving knowledge of technology, economics, and industrial engineering—skills which workers do not possess. They can not be thrust into positions of power, but must grow and gradually develop a sense of responsibility. Handing factories over to the workers by decree is dangerous. This from a Histadruth manager.

STILL ANOTHER spokesman of the same type warned that labor tends to look upon a Histadruth-owned plant as one operated for their good. The individual is interested only in getting out of it as much as he can for himself. This difference in point of view between labor and management in Histadruth industry is one of the things which led to the recent drastic reorganization of the giant Solel Boneh. The managers were put in their place—or eliminated—and the trade union wing has taken over. Only the next few years will show whether this revolution was good or bad.

A significant article in the labor daily, Davar, not long ago, tried to give the impression that the intent is to foster a oneness, a sense of mutual responsibility, rather than a sense of management versus labor. Davar

soft-pedalled the changes taking place. The newly formed labor councils are consulted by management, but they still do not manage, the paper said. They have a voice in broad policies and in such matters as employment, full use of facilities, efficiency of operations, maintenance, storage, equipment, development of new products, quality control—but the actual execution of policy is left in the hands of those who sit at the desks.

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**T H E A R T S**

# 'Tall Story' Would Make A Wonderful High School Play

By JOSEPH GALE

"Tall Story" at the Belasco is described in some quarters as a bedlam farce, and technically that is what it is.

The lucky 13th essay of the quarter-century-old collaboration of Howard Lindsay and Russel Crouse deals with Leon Solomon (Hans Conreid), professor of ethics at Custer U., a constant stander on principles; his un-



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derstanding and amused spouse, Myra (Marian Winters), and his jovial and tolerant friend, Charles Osman (Marc Connelly), professor of physics.

**THE PLOT** revolves around a comedy of errors involving a towering star athlete, Ray Blent (Robert Elston), his petite fiancée, June Ryder (Nina Wilcox), and a would-be, fixed basketball game.

A slow first act in which our humorist ticked off three chuckles, led us to wonder whether we were watching the same show as the daily critics. But the action lived considerably in the second stanza, and sped to a delightful finish in the fast third.

"TALL STORY" contains a number of very funny lines, inserted with practiced ease, and a vague sense of incredulity

without which no farce can be self-respecting. There is slapdash and slambang, noise and much rushing back and forth, and a marquee which flashes the crucial score of the game into the dark theater like a revelation.

Conreid and Connelly are, of course, old hands at this sort of thing, and in his own fashion each achieves a final understanding of the scholastic life which would meet with approval nowhere.

Miss Winters is a tower of wedded strength, Elston truly comic in a sophomoric way, and Miss Wilcox a fetching morsel, indeed.

All in all, an uproar "Tall Story" isn't. But a zip-lined composition with bells on, it certainly is. As our companion remarked, "Tall Story" would make a wonderful high school senior

play, and although it is doubtful that any secondary institution could staff its production with

such experts as director Herman Shumlin supervises, the play at that level is superior.

## Canvases of Israeli Har-Even Have Breadth of Murals

Judith Har-Even, a 32-year-old Israeli painter, touches brush to canvas only when she sees with her eyes what she has visualized previously in her mind. A vision therefore does not take shape until somewhere in her travels she comes across, its facsimile, or a reasonable counterpart.

**MISS HAR-EVEN** has just concluded a showing of her work at the Theodor Herzl Institute, and plans to remain in this country until June, if anyone interested in this reverse approach cares to inquire about her work at the institute.

The interesting quality about Miss Har-Even's work is that she is an artist in transition. She has only recently forsaken monochromes for the uncharted depths of reds and blues, and where this will lead no one knows. She is not yet the mistress of such heady colors, and although her canvases here have the breadth of murals, it is in small spaces that her best work can be found. Her ink and water-color drawings of houses in Manhattan are especially noteworthy for compactness.

**MISS HAR-EVEN** has an engaging personality and a questing mind. She is one of the few painters the institute has shown

who is satisfied to acknowledge that her technique is undergoing change.

Her future can be bright, but not necessarily at the expense of the present. In the 19 canvases which were shown, at least half a dozen were worthy of purchase, and we would hope that the lessons in these would not be discarded along the road to success.

J. G.

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## ★ WHAT TO SEE

Unfamiliar 'Pellas, Melisande'  
Turns Up Excellent Solo Voices

Debussy's "Pelleas and Melisande" is a seldom-performed masterpiece.

There are no big, melodic arias; the action is largely static; the motif has mystic overtones; the lighting and sets seem dark and unreal; the music is unfamiliar; the star system doesn't work here, and for the average opera-goer the quicksilver beauties of the score fall on uncomprehending ears.

Yet "Pelleas" is a work of art when properly mounted.

It has not been given at the Metropolitan Opera for many years, nor anywhere else in the country for that matter, but at least the New York Philharmonic has not neglected it.

RECENTLY, Jean Morel conducted a glowing concert version of the five-act music-drama with Phyllis Curtin as Melisande, Nicolai Gedda as Pelleas, Martial Singher as Golaud, Kenneth Smith as Arkel, Regina Resnik as Genevieve, Mildred Allen as Yniold and Calvin Marsh as the Doctor.

It is an unhappy fact that "Pelleas" is one of the few works for the stage that is less than complete when presented in another medium. Unless one had seen the opera, imagination was strained in order to locate the singers and massive orchestra in proper perspective, and evaluate accordingly. The streamlined concert version helped, for with the excision of four orchestral

interludes and two scenes, the vocal action flowed smoothly and cohesively to the end.

THE ORCHESTRA was especially fine and silky, and Morel, a member of the Leonard Bernstein dancing school of conducting, had the score surprisingly well in hand.

Concert versions have a way of turning up excellent soloists in good voice, and the present occasion proved no exception. Miss Curtin showed once more that the Metropolitan Opera suffers from astigmatism. Miss Resnik's range from low to upper middle was rounded and liquid, and we would have liked to hear more from her. Kenneth Smith cut a commanding figure, and his craggy bass suited the role well.

J. G.

## What's on the Air

## RADIO

Sunday, Apr. 12, 10:05 a.m. EST — Rabbi Roland B. Gittelsohn of Temple Israel, Boston, to speak on "A Hundred Million Miracles," on Message of Israel, ABC.

Sunday, Apr. 12, 12:30 p.m. EST — "Children of Liberty," presented in observance of the 10th anniversary of Child's Day for Youth Aliyah, on Eternal Light, NBC. (Ninth of a series of 15 programs in honor of the "Light's" 15th anniversary)

## NATIONAL AGENCIES

Anti-Defamation League of B'nai B'rith, 515 Madison Ave., New York 22, N.Y. Farband Labor Zionist Order, 45 & 17th St., N.Y. 4 — OR 3-6500.

Jewish National Fund, 42 East 69th St., New York 21 — TR 9-9300. Kashruth Supervisors Union, 205 W. 14th St. — AL 5-7330.

National Community Relations Advisory Council, 55 W. 42d St., New York 36, N.Y. LO 4-3450.

Union of American Hebrew Congregations, 838 Fifth Ave. RE 7-8200. Union of Orthodox Jewish Congregations of America, 305 Broadway New York 7, N.Y. BE 3-2220.

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Sunday evening, Apr. 19. Yom hatzmaut banquet. Riverside Plaza hotel. Admission: contribution of \$10 to Mizrahi Hatzair.

LECTURES AND SYMPOSIUMS  
Monday, Apr. 13, 8:30 p.m. "Israel Kaleidoscope: Government of Israel in Action." V. "State Controllers' Office." Lecture by Ben Zion Yagid, director of state controller's office. Jerusalem. Herzl institute, 250 W. 57th St. Public invited.

Tuesday, Apr. 14, 6:15 p.m. "The Talmud: Its Meaning and Significance." Lecture by Dr. Irving Augus. YM-YWHA, 924 St. and Lexington ave. Admission \$1.

Tuesday, Apr. 14, 6:45 p.m. "Portraits of the Jew in Western Literature." Classes conducted by David Sidersky, lecturer in philosophy at Columbia university. Herzl institute. Public invited.

Tuesday, Apr. 14, 8:30 p.m. "East Side Story." Lecture by Dr. Shlomo Nobel, research secretary of YIVO institute for Jewish Research. Herzl institute. Public invited.

Wednesday, Apr. 15, 6:45 p.m. "Talmud for All." Classes conducted in English by Dr. Eliezer Kirzner. Herzl institute. Public invited.

Wednesday, Apr. 15, 8:30 p.m. Midweek forums: "Who Cares?" an illustrated situation report on Jewish child welfare work throughout the world. Documentary film by Dr. Leon Ulman, director of American OSE committee. Herzl institute. Public invited.

Thursday, Apr. 16, 6:15 p.m. "Jewish Customs and Legends." Lecture by Theodore H. Gaster. YM-YWHA, 924 St. and Lexington ave. Admission \$1.

Thursday, Apr. 16, 6:45 p.m. "Chagall and his Ancestors in Jewish Art." Classes conducted by Dr. Rachel Wischnitzer. Herzl institute. Public invited.

Thursday, Apr. 16, 8:30 p.m. "Great Jewish Communities: Warsaw." Illustrated lecture by Dr. Ludwig Seidenman, former envoy of Polish government in exile. Herzl institute. Public invited.

Saturday, evening and Sunday all day, Apr. 18-19: Conference

## LEHMAN TO SEE ISRAEL

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## ART and MUSIC

Sunday, Apr. 12 8:30 p.m. Faculty concert for the benefit of the scholarship fund of the Hebrew Arts School for Music and Dance. Carnegie recital hall, 154 W. 57th st. Admission \$5.

Tuesday, Apr. 14, 8 p.m. Recital of Israel: Music by Shoshana Damari, leading Israeli folk singer. Education auditorium, 54, W. Fourth st. Tickets may be secured by writing to the Jewish Culture foundation, 2 Washington Sq. N.

Art Exhibit: — Works by A. Raymond Katz. Mar. 20-Apr. 15. Nighttime gallery, 46 W. 56th st.

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WHAT FOODS THESE MORSELS BE

## INVESTIGATE—YOU'LL BE DELIGHTED BY PESAH PRODUCTS IN STORES

By SARAH LIEBER

The days are lengthening, and the backyard garden is beginning to show a few optimistic signs. The crocuses are in bloom, the daffodils will burst open any



Sarah

corner.

Among the products I hope you have ordered for your Passover pantry are a number of



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And now, while you are busily getting the house in shape for that glorious yom tov, I'd like to recommend something which was new to me, and with which I am delighted. It is called "Hagerty Silver Foam" and bears the kosher for Passover certification although the symbol does not appear on the label.

**THIS IS A** polish like no other that I have ever used. It cleans and polishes the silverware without rubbing. The foam is formed by putting a small amount of the dark brown batter on a moist sponge and working up a lather with water. The silver is washed in this foam, then rinsed with hot water and dried.

I used it on my pewter and brass as well as the silver and found it very good indeed.

It is said to be carried in all leading department stores. Ask for it.

Here are some year-round recipes for right now.

#### BOW TIES

(requested by

Mrs. R. Mandelbaum, Brooklyn)

2 cups sifted all-purpose  
flour, scant  
¾ tsp. baking powder  
¾ tsp. salt  
3 eggs, beaten

Sift together all dry ingredients. Beat the eggs very thoroughly, and add to the dry ingredients. Knead well, for about five min-

utes. Roll out on lightly floured board to ¼-inch thickness. Sprinkle with sugar. Prick all over with the tines of a fork. Cut into strips about 1 inch by 3 inches. Twist in the center to form bow. Bake on lightly floured cookie sheets 20 minutes or 30 minutes at 350 degrees or until lightly browned.

#### SAVORY SHOULDER OF VEAL

(Requested by

Mrs. C. Moskowitz, St. Louis)

1½ lb. shoulder of veal  
1 quart water  
1 tsp. salt  
¾ tsp. powdered thyme  
1 bayleaf  
1 sprig parsley  
12 small white onions  
6 carrots, scraped and quartered  
2 tbsps. vegetable shortening or oil  
2 tbsps. lemon juice  
2 tbsps. flour  
2 egg yolks  
½ tsp. Tabasco  
1 tbsps. finely chopped parsley

Have veal cut into 1½-inch cubes. Put in a deep saucepan with water, salt, thyme, bayleaf and parsley. Cover and simmer for 1 hour or until meat is tender. Add onions and carrots and cook until vegetables are tender. Drain off stock; measure and add water to make two cups. Melt shortening in saucepan; blend in flour and slowly stir in stock. Cook, stirring constantly until the mix-

#### 3 INSTITUTES PLANNED

WASHINGTON, D. C. — Institutes of Judaism will be sponsored by the B'nai B'rith in Caracas, Panama City and Curacao this summer, the first time institutes have been held south of the border.

ture boils and is thickened. Beat the egg yolks slightly, add lemon juice. Stir a small amount of the hot sauce into the egg mixture, stirring carefully to prevent curdling. Then add to rest of sauce. Stir over low heat until thickened, but do not boil. Stir

in Tabasco. Add to meat and vegetables. Arrange on hot platter and sprinkle with chopped parsley. Good with boiled broad noodles or steamed rice. Serves 6.

For Passover recipes, see Passover Food section.

## British Zionism Said Bankrupt For Failure To Foster Aliya

LONDON (P-O)—The stormy petrel on the English Jewish scene, H. A. Goodman had some harsh words to say about the Zionists this week.

**MR. GOODMAN**, who is the leader of Orthodoxy in Great Britain, and who holds membership on both the British Board of Jewish Deputies and its non-Zionist competitor the Anglo-Jewish Association, said the British Zionist movement was characterized by its "appalling bankruptcy." He gave as evidence the complete failure of any appreciable aliya (immigration to Israel) from England, according to The Jewish Chronicle here.

Goodman expressed his opposition to the program of the Zionist Federation to establish Jewish all-day schools. He said the Federation had no right to use money collected for Israel for the establishment of what he called "Jewish political schools."

**MR. GOODMAN** expounded

on his view that the Federation, which includes all Zionist bodies, should be dissolved in favor of a Friends of Israel, which would be non-political and whose sole concern would be fund-raising.

Mr. Goodman asked why Zionist leaders had not set an example by emigrating to Israel themselves or by sending their sons.

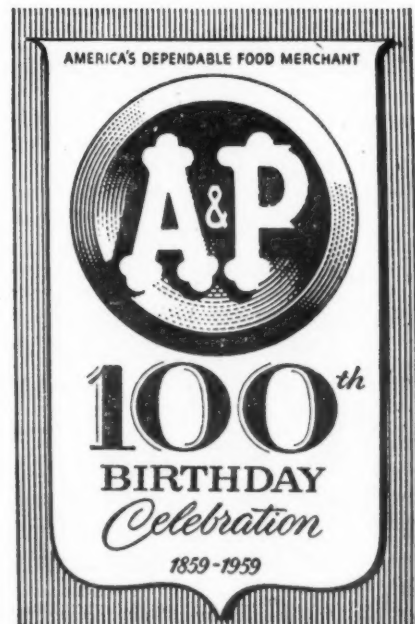
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See Passover Food Section



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## BOOKS AND RELIGIOUS ARTICLES

## Differences between 'Ashkenazim, Sephardim' Even Reach Pitch of Intermarriage Prohibition

**ASHKENAZIM AND SEPHARDIM**, by H. J. Zimmels, \$6.75 (Oxford).

No. 2 in the current Jews' College Publication is as thorough and valuable an addition to the science of Judaism as has ever been published.

Planned as an account of the two major forms of Judaism — Palestine and Babylonia, France-Germany and Spain—it aims to present "their relations, differences, and problems as reflected in the rabbinical responsa," and succeeds in doing much more.

Dr. Zimmels surveys the relationships from the earliest days to the present, specifically in Israel; he tells how at various times each form was predominant, how sometimes they quarreled even to the extent of prohibiting intermarriage of Sephardim to Ashkenazim (the less snobbish group), but how they nevertheless remained united in all essential matters.

The book describes the leniencies and severities of each, the differences in pronunciation, ritual, law, liturgy, poetry, scholarly approach, moral standards, and Weltanschauung. A volume

that amazes by its scholarship and its high merit.

**EVE**, by Zalman Schneur (Psychological Library).

Now that Schneur has passed, it is good to read his short play of the forming of Eve, and her comprehension of earthy love with Adam under the Serpent's promptings, in Rabbi Jacob Freedman's most capable translation. It will help keep the author's genius alive, and is at-

## WJCongress Invites Russian Jews To Parley

NEW YORK (P-O)—Just a little bit to go on is about what the World Jewish Congress has in connection with an invitation it has extended to leading Jewish religious communities of Russia to send observers to the Congress' forthcoming plenary assembly.

Dr. Maurice L. Perlsweig said that he had been assured by authoritative Soviet sources that the last word has not yet been said in the matter. Even he however showed very little optimism when he said that "whatever the result, it must be regarded as an incident in a continuing policy which demands the exercise of patience and unwearied diplomacy."

## Russia To Permit Baking of Matzo's

NEW YORK (P-O)—Jews in Russia will be permitted to bake matzo's for Passover this year, according to Der Yid.

The Kremlin reversed an earlier ban to permit the baking, the Orthodox weekly said.

## TO ISRAEL FOR MITZVA

The Canadian ambassador to Switzerland, M. Wershof, went to Israel with his son last month, to celebrate his son's bar mitzva.

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tractive reading on its own account.

**LAW AND TRADITION IN JUDAISM**, by Boaz Cohen, \$4.00 (Jewish Theological Seminary).

Any essay by the professor of codes at the seminary is certain to display a noteworthy catholicity and completeness of scholarship.

Most of Dr. Cohen's papers, herein published, were addressed to the Rabbinical Assembly of America, hence uphold the Conservative position. To do so, Reform must be portrayed as an airy nothing, and Orthodoxy as unmoving congealment—generalizations not quite accurate.

It is in legal history that Cohen is unmatched—the philosophy of Jewish law, its interpretations, the Shulhan Aruh and other codes, and specific rules of domestic relations, the Sabbath, and other fundamental aspects of law and ethics. An appendix on civil marriage of Jews concludes that rabbis may consider unwitnessed civil and common law marriages as invalid under Jewish tradition. The notes, and references to many literatures, are invaluable.

ABRAHAM BURSTEIN

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## Duluth Names 1st Jew To Its Hall of Fame

DULUTH, Minn. (P-O) — Dr. Samuel N. Litman, former president of this city's Jewish Federation and Community Council, became the first Jew last month to be named to Duluth's hall of fame. He was selected by representatives of 24 city organizations primarily for his work with free baby clinics.

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## Golden Bemoans Fate, Wants End To Speeches

WASHINGTON, D. C. (P-O)—Any community which is willing to cancel a speaking engagement of Harry Golden's, author of the best-selling "Only in America," can get \$150 added to its United Jewish Appeal drive.

The Charlotte, N. C., editor of the quarterly "Carolina Israelite" bemoaned that he "was far better off . . . life was easier . . . before I became famous."

Even his voice is taking beating from his arduous speaking schedule.

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## RABBI SINGER ANSWERED

Rabbi Richard E. Singer, in his sermon delivered on Feb. 15, denies a cardinal Jewish principle which threads its way all through Jewish history — that all Israel are brothers.

**WHEN HE SEEKS** to deny the validity of this concept, then he is denying the basis of all Jewish welfare organization in the United States.

For whether the Rumanian Jew goes to Israel or whether he come to the United States, he still needs help, and this help traditionally in the U.S. has come from the organized Jewish community. In fact, our welfare organizations were founded in the first decades of this century because of the need to aid the greenhorns then streaming in from Europe.

**WITH MUCH** the same gracelessness, Rabbi Singer challenges the theory of bringing Jews out from behind the iron curtain. He wants them to fight the good battle for freedom, and this kind of cold logic might at first seem to have some legitimacy.

Here too Rabbi Singer would ignore another salient fact of Jewish history, for he has clearly demonstrated that he wants the jeopardy in which some Jews live to be documented not by the past and the present, but even by the future. So we'll make the case against his views in another way.

**ANYONE WHO** can escape from behind the iron curtain should be helped—whether Jew or non-Jew.

When the Hungarians were escaping at the time of the rebellion two years ago, did Rabbi Singer consider them deserters and argue that they should have stayed in Hungary? What happened was that even the U.S. opened its doors to accept these escapees.

**WHEN GERMANS** crossed over into West Germany from East Germany, did Rabbi Singer point the finger of guilt at the West Germans for accepting them and at the escapees for not staying to fight for freedom in East Germany?

Can we assume then that Rabbi Singer is interested in any club with which to belabor the United Jewish Appeal, and not in the correctness of the Jewish position?

**TO MOST** non-Jews it would seem to be a matter of good fortune that there is an Israel to which the Rumanian Jews, and others in need of a home, may go. But to Rabbi Singer this is a misfortune, and he will not contribute to the UJA because the problem of saving Jews was not solved by the UJA in the one year in which it promised that all the Jews would be saved.

Finally Rabbi Singer assumes that the Jewish community of the United States is made up of a bunch of simpletons who are wielded this way or that way by the nationalists, and who haven't the foresight to see into what dangers they are being led.

**THIS IS** an accusation of a bitter soul, and the callousness which shows throughout Rabbi Singer's sermon defeats most of his arguments.

Of course Israel isn't perfect. Nor is the United Jewish Appeal blameless. But in view of the tragedy of Jewry in our generation, the example of Israel will go down in history as one of the few episodes that were right with the world in the 20th century. And as for U.S. Jewry, the one great redeeming factor of a Jewish community which was well on the road to disintegration will have been found to be its generosity. Through this one godly act, the U.S. Jewish community has won its right to go on to greater heights of achievement as a creative Jewish community.

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## OPINION

GABRIEL COHEN, Editor and Publisher

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FRIDAY, APRIL 10, 1959

## The EDITOR'S CHAIR . . .

On the letter page in our "Freedom of the Press" section, Mr. Walter A. May Jr., of Los Angeles challenges our integrity as a journalist. This is his right.

**BUT WE THINK** he is confusing us as editor of The POST and OPINION and the editorials we write, with Rabbi Jacob J. Weinstein, who attacked Rabbi Singer's views in his column of Mar. 20.

We agree with Mr. May that if we editorialize on a subject and especially when we criticize someone, it is the duty of The POST and OPINION to first print as straight news in its news columns the incident or the views which we are discussing.

**BUT A COLUMNIST** has far more leeway. It is traditional with newspaper columnists that they may refer to anything they wish whether or not that material has been treated in the news columns of the paper. Rabbi Weinstein is a columnist.

But what peeves us is the way that the anti-Zionists feel that only they alone are true devotees of democracy, while the Zionists alone betray democracy.

We have never attended a conference of the Zionist Organization of America where any sessions were closed to the press. In fact, at many of these conventions we've seen emissaries of the American Council for Judaism making notes and later we have read their reports in publications of the Council for Judaism.

Now let us compare this practice of the freedom of the press with the respect for

this same cardinal principal of democracy by the American Council for Judaism at their conventions.

**AT ONE CONVENTION** some years back when we were espied in the rear of the hall taking notes, criticism of our presence was brought to the attention of the chair, then occupied by Lessing Rosenwald. Mr. Rosenwald ruled in our favor, and we were permitted to stay in this session.

At the same convention however, at a later session, we were barred. The common device used by the American Jewish Committee — but not by the ZOA or the American Jewish Congress or the Council of Jewish Federations and Welfare Funds at their conventions — was employed. In this case, someone hastily scrawled in crayon across a piece of cardboard, "executive session" and this pretense has since been used to keep us from reporting Council for Judaism conventions.

**THIS SAME** charge is involved in what the anti-Zionists, with no regard for accuracy, choose to call the Zionist press. This press is alleged to bar news of the Council for Judaism activities from its pages. The POST and OPINION is the best answer to this lie. The Council for Judaism has received more news space in this paper than its importance in the U.S. Jewish community warrants. But this is so because we feel that a minority has a right to express its views, and unlike this particular minority, The POST and OPINION practices what it preaches in respect to freedom of speech.

## Some Reflections on "A Raisin in the Sun"

By RABBI JACOB J. WEINSTEIN

KAM Temple, Chicago

This play, the first to be produced by Lorraine Hansberry, deals primarily with the dreams of a Negro family residing in a rather typical kitchenette apartment on the crowded South Side of Chicago.



The family hailed from the deep South and before that, who knows? The Negro community does not have landsmanschaften in the manner of the Jews. They are not too anxious to remember the yihus of the family in Vicksburg or Yahoo and they simply don't know what part of the Old World they came from. If they did, we might find that

Rabbi Weinstein some could claim a common descent from the Ethiopian princesses that came to Solomon's most accommodating bed.

**THE FATHER** of the Younger family has died after a life of constant labor, so that his son and daughter might have some of the opportunities he did not have. The widow Lena remains and she is the dominant character of the play. She dominates it so completely even the Academy Award nominee, Sidney Poitier, is eclipsed by her massive strength. Not since Ma Joad in "The Grapes of Wrath" gave an incredible security to her Oakie brood has the mother strength so completely pervaded an entire family and so heroically shored up that family from the engulfing floods as does Lena Younger in this play.

I rummaged among my notes on "The Grapes of Wrath" to find these lines, the relevance of which will be apparent in a little while:

**"HER FULL** face was not soft; it was controlled, kindly. Her hazel eyes seemed to have experienced all possible tragedy and to have mounted pain and suffering like steps into a high calm and a superhuman understanding. She seemed to know, to accept, to welcome her position, the citadel of the family, the strong place that could not be taken. And since old Tom and the children could not know hurt or fear unless she acknowledged hurt and fear, she had practiced denying them in herself. And since, when a joyful thing happened they looked to her to see whether joy was on her, it was her habit to build up laughter out of inadequate materials. But better than joy was calm. Imperturbability could be depended upon. And from her great and humble position as healer, her hands had grown sure and cool and quiet; from her position as arbiter she had become as remote and fault-

to know that if she swayed the family less in judgment as a goddess. She seemed shook, and if she ever deeply wavered or despaired the family would fall, the family will to function would be gone."

Listen now to the author's script note on Mother Younger:

**"SHE IS** A woman in her late 60s, full bodied and strong. She is one of those women of certain grace and beauty who wear it so unobtrusively that it takes a while to notice. Her dark brown face is surrounded by the total whiteness of her hair and, being a woman who has adjusted to many things in life and overcome many more, her face is full of strength. She has, as we can see, wit and faith of a kind that keep her eyes lit and full of interest and expectancy. She is, in a word, a beautiful woman.

"Her bearing is perhaps most like that of the Herero women . . . rather as if she imagines that as she walks she still bears a basket or a vessel upon her head. Her speech on the other hand is as careless as her carriage is precise . . . she is inclined to slur everything . . . but the voice is not so much quiet as simply . . . soft."

**IT WILL NOT** surprise me if Miss McNeill wins the Academy Award when and if she plays this part in the movie version.

Sidney Poitier is reported to have given an interview on the radio recently in which he gave a rather harsh reaction to the mother role. He thinks that Lena Younger is the epitome of Mimism, a tyrant who with overt kindness chokes the life force out of her son, a pattern which ought to be quickly recognized by a Jewish audience. In fact the most perceptive reaction to the play was given by a Jewish mother whose very successful son was taking her out on the town and who kept on repeating throughout the play, in a fine Yiddish accent: "Se'iz ta'ke azoi, se'iz ta'ke azoi"—"That's the way it really is; that's the way it really is!"

**MA LENA NOT** only holds fast to primitive religion and forces it upon her children, but holds the family together whether they like it or not, whether it is good for them or not.

Sidney Poitier considers Lena Younger a force for evil—a force capable of suppressing the initiative of her children, but really not capable of understanding or contending with the dynamics of the social and economic situation of the Negro in a white society. It could be that Mr. Poitier is suffering from a hold-over empathy with his role and cannot help hating the mother whom he has so fearfully wronged. It is a bitter but true fact that we sinful human beings tend to hate most those whom we have most wronged.

—(To be continued)—



# SCORES P-O FOR 'VITRIOLIC' ATTACK ON RABBI SINGER

(See Editor's Chair this issue)  
● Editor, Jewish POST and OPINION:

IF YOU WERE A JOURNALIST, in the true sense of the word and a man proud of his profession, you would report news impartially in your news columns and in an editorial at least support your opinions logically by refuting your opponent's arguments.

I REFER, of course, to your unwarranted and vitriolic attack on Rabbi Richard E. Singer of the Lakeside Congregation for Reform Judaism.

In your article of Mar. 20, 1959, I find no reference to where UJA funds are distributed, who controls or decides where these vast sums are to be spent, and moreover where a donor or non-donor can find any CPA or any other audit of these monies.

LIKEWISE I find no reports of accomplishments of UJA's solving of crises of past years. What happened to all of the Moroccan Jews? Are they all in Israel or did UJA in less than a year miraculously end the Moroccan crisis? Similarly I assume all of the Polish Jews are no longer in need of help today—even those who lined the streets of Tel Aviv in an effort to get reentry visas back to Poland.

I am sure the answers to these questions are unimportant to you. You believe that the political state of the Israel of today is the Messianic dream of Zion rebuilt.

THERE ARE many who disagree with you including those Jews who live at the present time in the Yeshiva district of New Jerusalem and who refuse to recognize the present State of Israel or to serve in its Army. Neither they nor those of us who are not dreamers are against helping Jews escape from persecution and death just because

they are Jews. A welcoming hand is always extended to these people by those of us who want to help these Jews whether they go to Israel or to any other country or refuge.

Although I am afraid this short letter will not change your emotions, I must go on record as one of many American Jews who oppose your type of fuzzy thinking. I can see no other reason for

your attack on a brilliant and independent-thinking scholar that Rabbi Singer represents.

WALTER A. MAY  
Los Angeles 24, Calif.

ENRICH YOUR  
SEDER TABLE  
with  
FOODS FROM ISRAEL  
See Passover Food Section

## DR. JONAS SALK TO VISIT ISRAEL IN MAY

JERUSALEM (P-O)—Government and medical circles in Israel are looking forward to the visit of Dr. Jonas Salk, discoverer of the vaccine providing immunity against infantile paralysis. He will visit the State of Israel in May. While in Israel, Dr. Salk plans to visit hospitals and medical facilities.

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## CLASSIFIED ADS

Advertisements in this section are payable in advance. A one-inch ad (one inch high by two inches wide) is \$4.20 for one insertion, \$3.50 each for two insertions or three insertions and \$3 each for four or more insertions. A two-inch ad (two inches high by two inches wide) is \$7 for one insertion and \$6 each for two or more insertions. All ads and inquiries should be sent to Classified, The National Jewish POST and OPINION, Box 1633, Indianapolis 6, Ind.

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### Miscellaneous

PENNSYLVANIA CAMP—Has facilities accommodate convention group youth or adults. Cabin facilities up to 250. Available Aug. 28-Aug. 31. Supervised K kosher Kitchen. For rates and further information, apply Dept. 500, National Jewish Post and Opinion, 110 West 40 St., New York 18, New York.

### Positions Wanted

EXPERIENCED HEBREW TEACHER, CANTOR—Grad. music conserv., TENOR, also Rabbi for smaller congregation. Bar Mitzvah, Junior Cong. expert. Israeli and sacred songs. Wife teaches kindergarten and lower Hebrew class. Wishes to change pos. to a Mod. Orth. or Trad Conserv. Congr. Dept. 2844, P. O. Box 1633, Indianapolis 6, Indiana.

CAMP RABBI OR DIRECTOR—Qualified group leader. K kosher camp only. Wife can direct arts and crafts. Write Dept. 499, National Jewish Post and Opinion, 110 West 40 St., New York 18, N. Y.

### PROMINENT CANTOR

seeks position in California or Florida. 18 years experience in all branches. University, Conservatory and Hebrew Institute graduate. Possessor of great cultured voice. Excellent Choir organizer and conductor. Expert Bar Mitzvah teacher. Married, no children. Will accept MOST reasonable salary. Write 34th St. P. O. Box 704, New York, N. Y.

### Outstanding Opportunity

Rabbi, dynamic speaker, Shochet, Experienced Mohel, Cantor and good Bal Korah. Excellent Hebrew teacher. Wife also excellent Hebrew Teacher. Very pleasant and intelligent couple. They would like to settle anywhere in the United States with a growing Community.

Dept. 2859, P. O. Box 1633, Indianapolis 6, Ind.

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### SYNAGOGUES & TEMPLES

requiring services of a full-time or Holiday Cantor may contact him at the PRINCE MICHAEL HOTEL, 26th & Collins Ave., Miami Beach or at JR 2-1321

### Positions Wanted

EDUCATIONAL DIRECTOR—Experience in administration and other extra-curricular activities. Ha pedagogic skills, excellent educational background. Available in August. Write to Dept. 2865, Box 1633, Indianapolis 6, Ind.

CANTOR-EDUCATOR—Well-trained lyric tenor voice. Highly experienced in all phases of Hebrew and Sunday Schools. Excellent references. Write to Dept. 2866, P. O. Box 1633, Indianapolis 6, Indiana.

RABBI—Ordained, married. Seeks pulpit. Highly experienced in all phases of Synagogue work: Org., supervision Hebrew, Sunday Schools, All Day School, Adult Educ. program. Noted lecturer, author, outstanding cantor conducting services, reading Torah, Megillah, blowing Shofar. All replies strictly confidential. Write to Dept. 2849, P. O. Box 1633, Indianapolis 6, Ind.

CREATIVE YOUNG EXECUTIVE—Advertising and promotional background, together with Jewish organization and fund-raising experience. Seeks a challenging opportunity in organization or synagogue administration. Write Dept. 2862, P. O. Box 1633, Indianapolis 6, Ind.

RABBI—Ordained, college graduate, university degree, versed in every section of the rabbinical field and the congregational area—would take into consideration a pulpit involving multifarious activities. Write to Dept. 2856, P. O. Box 1633, Indianapolis 6, Indiana.

HEBREW TEACHER—Young, Baal Koreh, experienced in USY and BBYO programs, seeking position for coming school year with Conservative Congregation. Dept. 2874, P. O. Box 1633, Indianapolis 6, Ind.

QUALIFIED HEBREW TEACHER—Spiritual leader. Cantor with a nice tenor voice. Baal Koreh, gives Bar Mitzvah preparation—many years experience in each field—wishes to change position from first of September. Write J. Berglas, 32 Pice Ave., Welland, Ont., Canada, Tel. RE-2-4729.

### Cantor Hebrew Teacher

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Dept. 2861, P. O. Box 1633, Indianapolis 6, Ind.

### Positions Open

HEBREW SCHOOL TEACHER—Wanted. Also to serve as Social Director for children and help in various Congregation Religious activities. Must have experience in planning and programming various social, athletic and religious activities for boys and girls to age 18. Must have at least five years experience in above functions. If you want finest climate and good, modern, Jewish way of life, write to Rabbi Max M. Landman, Temple Beth El, 630 Fern St., West Palm Beach, Fla.

### Positions Open

CANTOR—Conservative Congregation requires services of a Cantor for High Holy Days to assist rabbi. Write stating qualifications, experience, age and salary expected. Address replies to Cong. Kol Israel, Office of the Rabbi, 3150 McFaddin, Beaumont, Texas.

EDUCATIONAL DIRECTOR—Highly qualified and experienced educational director for Congregational afternoon school, Sunday school and Junior congregation, for next school term. Excellent working conditions and attractive salary. Submit complete biographical sketch with application, otherwise will not be considered. Dept. 2857, P. O. Box 1633, Indianapolis 6, Indiana.

HEBREW TEACHER—Full time, to teach elementary and high school classes in well-organized afternoon school in large community in New York State, not far from New York City. Excellent conditions and top salary. Dept. 2863, P. O. Box 1633, Indianapolis 6, Ind.

HEBREW TEACHER—An excellent position will be available from September 1959 for a male Hebrew teacher, preferably young, in a large Traditional Hebrew Day School in a Western Canadian city. Modern Hebrew required. Musical training an added advantage. Write stating qualifications, experience and salary expected to Dept. 2864, P. O. Box 1633, Indianapolis 6, Indiana.

DIRECTOR OF EDUCATION—Full time, new position, created. Conservative Congregation, Hebrew and Sunday School, 600 enrollment. State minimum salary request application. Temple Israel, 420 University Blvd. E., Silver Spring, Md.

CANTOR—Large Conservative Congregation in the Midwest requires services of a full-time cantor. Prefer if qualified to teach Hebrew classes. Congregation has choir director. Write stating qualifications, experience and age to Dept. 2871, P. O. Box 1633, Indianapolis 6, Indiana.

CANTOR—A Conservative Congregation in a large Southern community with organ requires services of Cantor on full-time basis. Duties will include Bar and Bas Mitzvah preparation, training of junior and adult choirs, and supervision of Sunday School music program. We have 500 families and are a young, energetic, and growing congregation. Salary, \$7,000 per year. Dept. 2867, P. O. Box 1633, Indianapolis 6, Ind.

HEBREW TEACHER—Conservative Congregational School seeks qualified Hebrew teacher for 3-day-a-week Religious School. Write or contact Abraham F. Yanover, c/o Temple Shalom Religious School, 180 Blue Hill Avenue, Milton, Mass.

CANTOR OR CANTOR-HEBREW TEACHER—For Conservative Congregation in Chicago. Favorable conditions and good salary. State education, experience and references. Dept. 2872, P. O. Box 1633, Indianapolis 6, Ind.

EXECUTIVE DIRECTOR—Conservative congregation offers excellent opportunity to capable young man with background of experience in synagogue office administration and youth group leadership. State references, education, experience, salary desired. Write B. Christenfeld, 601 Hampton Ave., Brooklyn 35, N. Y.

### Positions Open

CANTOR-TEACHER—Wanted by Growing Orthodox Congregation erecting new edifice. Interviews in New York City on May 10, 11, 12, 13, 14. For interview write for application and appointment to: Rabbi R. S. Schwartzman, Congregation Adath Emeth, 3002 Cleburne, Houston 4, Tex.

EDUCATIONAL DIRECTOR—Required for Traditional Synagogue, Lake Erie area. Assist in Teaching. Musical ability to train choir helpful. Salary and opportunities commensurate with ability. State all details, salary and reference to: Dept. 2860, P. O. Box 1633, Indianapolis 6, Ind.

CAREER TEACHERS—Several attractive positions available. Large Southeastern University City. Growing Talmud Torah and expanding Yivrit Bivrit Day School Need: Licensed career teachers for full-time Talmud Torah and related activities; gamnot and morot. Positions available separately, with particular attraction for a teaching couple. Dept. 2858, P. O. Box 1633, Indianapolis 6, Ind.

CAMP STAFF—Sought for Herzl Camp, Wisconsin Minimum requirement, one year college. Active creative Jewish program. All camping sports, skills, outdoor activities. Apply Herzl Camp, 1986 Pinehurst Ave., St. Paul 16, Minnesota.

QUALIFIED HEBREW TEACHERS—Young married couple at present employed in a large mid-western Congregational Hebrew School. Seek to relocate to the New York area or vicinity. Both have 5 years of Day School and Talmud Torah experience. Highest References. Dept. 2870, P. O. Box 1633, Indianapolis 6, Ind.

RABBI, PRINCIPAL AND TEACHER—Wanted in North Bergen area of New Jersey, 15 miles from New York City, for young, growing, Conservative community. Please state salary desired and qualifications. Dept. 2873, P. O. Box 1633, Indianapolis 6, Ind.

RABBI-TEACHER—Wanted, Conservative Cong., Miami, Fla. Submit qualifications and min. salary desired. Dept. 2868, P. O. Box 1633, Indianapolis 6, Ind.

TEACHERS—A Conservative temple in Connecticut is in need of two teachers or a couple for the coming school year. Salary commensurate with experience and Religious and secular education. Dept. 2869, P. O. Box 1633, Indianapolis 6, Ind.

## PERSONALS

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## Says Exodus Enemies Have Warped Minds

● Editor, Jewish POST and OPINION:

Even those who omit from their Passover haggadas the Psalmist's invocation of divine wrath upon the collective enemies of historic Israel and the destroyers of his national shrine (69:79), may not hesitate to recall with utter revulsion Jews who have cruelly used their pulpits or their poisoned pens or their perverse influence otherwise in order to decry and bring to a halt the exodus of Rumanian Jews to the Land of Israel. Obviously, there are no worse nor more warped-minded hatelers than the treacherous "haters of Zion" (Ps. 129).

Also, they are a disgrace to America, [which nation] readily admitted the Hungarian escapees. Who but an actual or inherent tyrant can flout the injunction against delivering a fleeing slave over to his master (Deut. 23, 16)? To prevent his escape is equally wicked. The same applies to anyone in the iron grip of a Communist regime.

If this be not included in their "Judaism," their use of the name Judaism is a sinister blindfold and an outrageous fraud.

RABBI MOSES J. FELDMAN  
Los Angeles, Cal.



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